S 563 622 628 leaders from every five-tent group meet on problems of importance such as taxes, Oirat-Chinese relations, internal administration, new regulations and laws, etc. This assembly of a tribe is called in Oirat: xurug.

S 792 443 Lamaseries function as marketing centers and these are the only places where non-patrilineally-related people meet each other in order to trade their products and where they go for religious festivals.

S 563 619 233 422 There are slight differences in herd ownership and management between the various tribes of the Western Mongols. (They call themselves the "Dörwön Oirat" (or "four-Oirat") or Ulan-Zalatan ("those who wear red tassels on their hats).) The main tribes of Western Mongols are the Torguts, the Dörböts and the Ölöts plus the Oirat proper.

S [602] [609] Some tribes merge the herds of related and non-related individuals while others do not. The basis for different types of economic activities is the "non-kinship-relationship."

S 563 179 Some Western Mongolian tribes came in contact with other peoples more than other tribes did, in the course of history, with the result that customs, usage, and tradition underwent slight changes. Nevertheless, the pattern of S [184] authority, of inheritance, and the fact that the extended family represents a basic functional unit for purposes of taxation, exogamy, election, etc., are by and large the same in all tribes.

N 563 794 The Salars:

In the Chinese province of Kansu are found three classes of Moslems. There are those who have descended from the merchants on the old trade route from China through Persia to Arabia; another group has evolved from the Uighur branch of the Hun family; and finally there are the Salars. The Salars are of pure Turkish origin and are among the latest arrivals in China.

N [197] To their new home the Salars brought with them the original Turkish language and to this day that is their spoken N [191] language. The men have learned just a few words of Chinese and the women hardly any. This is one of the indications of a N 563 794 179 184 lack of assimilation which is characteristic of the Moslems in the west of China. Thus there is a general similarity among the Moslems of Kansu and a dissimilarity between them and Moslems further east. With the progression eastward assimilation of Islam to the Chinese way of life increases to the extent that finally the only difference is the abstinence from eating pork.

This difference in the degree of assimilation can be attributed to four factors: the Moslems in the east have been exposed to

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Amne-machin mountain range.

Written Tibetan	Chinghai dialect
nang-mo-bde-legs "good morning"	Tafel: nang-mo-de-leg
	Futterer: nāñ-mo- le-le
t'ugs-rje-ch'e "thank you"	Tafel: t'ŭr-je-ch'e
	Futterer: t'ug-je-ch'e
k'yod-lam-na-bde-bar skyod-chig "happy continuation of your trip"	Tafel: k'yŏ-lam-na-de-bar-tyŏ-chig

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As far as the pronunciation of skyod goes it varies from tyod, tchod, ktchod, tyŏ, tchŏ, to ktchŏ. Unfortunately there is almost no material available on the phonetics of the Chinghai dialect. The only attempt to deal with this matter has been made by Uray Geza who says, in his Kelet-Tibet-Nyelvjárásainak Osztályozása (Dissertationes sodalium instituti Asiae interioris, Budapestini, 1949), that the Tibetan stems beginning with the clusters py- became sh- and the clusters kr-, dr- and pr- always become ch-, e.g. s-phan "eye" is pronounced like shan, x-dre "devil" is pronounced like che, d-krig-s-pa "dark" is pronounced like chig-pa, s-sprang-po "beggar" is pronounced like chang-po.

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The sedentary Tibetans very often speak Chinese as a second language, but the nomadic Tibetans rarely speak any other language than their native tongue, although some may understand Mongolian, since they nomadize in neighboring areas.

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The Communist government is promoting literacy by publishing political pamphlets and elementary schoolbooks in written Tibetan. There is no doubt that the younger generation will become literate to a high degree. They also may become bilingual since Chinese is an obligaroty language for all minorities.

IV. Chinese Dialects in the Northwest

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A preliminary linguistic survey has been made only within the territory of Shensi and Kansu in the northwestern part of China. There is fairly good material on the phonological structure of the dialects of the fifty districts in Shensi and two in Kansu. These Chinese dialects belong to the northwestern branch of the Mandarin dialect. They exhibit the phonological features of the Mandarin dialect, such as the complete loss of the final stops -p, -t, -k or -ʔ. Usually they have only four tones; in-p'ing, ang-p'ing, shang, and ch'ŭ. The words which originally had the u-sheng tone have been redistributed into the other tones.

The dialects in this area are marked by the following phonological characteristics:

1) Existence of initial ŋ- and ɳ-.
2) Disappearance of the diphthong -ai.

N 19 3) Predominance of nasalized vowels, -ã, and ẽ

4) A group of words like cha, ch'a, sha, etc. have ts-, tsh-, s-, respectively.

5) These dialects show a different treatment of words like chu, ch'u, shu, ju, etc. While in some dialects they have ts-, tsh-, s-, z-, (or rarely tʂ-, tʂh-, ʂ-, ʐ-) plus -y, in other dialects they have pf-, phf-, f-, v- respectively plus -u.

6) The following contrasts are observed only in some of these dialects:

a) Contrast between n- and l-

b) Contrast between v- and u-

c) Contrast between s- and ç- before -i

d) Contrast between -ẽ and -əŋ

S N 197 S [563] [167] Areas with Chinese minorities are found in Sinkiang and the U.S.S.R. The Mandarin-speaking officials, merchants, soldiers, and criminals who went to the larger cities of Sinkiang (i.e. Urumchi, etc.) in frequent waves of migration, resulted in the predominance of the Mandarin dialect in these cities. Descendants of the Chinese Moslems, under the name of Dungans, migrated from the provinces of Kansu and Shensi in the second half of the 19th century. They still preserve their native Chinese language with minor changes. The center of the Kansu dialect is the Alexandrowka settlement, in Kirghizstan, in the vicinity of Frunse (former Pischpek). The center of the Shensi dialect is Karakunuz, in Kazakstan, which lies not far from the city of Tokmak.

N 195 197 The phonological structure of the ancient northwestern dialects of the 8th and 9th centuries is demonstrated in some Chinese texts which were discovered in Tibetan transcription at Tun-huang. S 195 197 These ancient dialects, presumable of Kansu, do not seem to be directly ancestral to the modern dialects described above. The striking features of the ancient dialect, as revealed by the Tibetan spellings in the thousand character classic are the different development in -i and -u; the distinction between m-: 'b-; n-: 'd-; (ŋ): 'g; and the partial loss of the final -ŋ.

V. Concluding Remarks

S N 191 Most of the Western Mongols of the Northwest region speak Chinese as a second language. The percentage of those who are bilingual is rather high (about two thirds). The Monguors, however, rarely speak a second language. Very few individuals know Chinese or Tibetan. Among the Turks the percentage of New Uighurs who speak Chinese is very high, due to the fact that they live side by side with the Chinese. The same is true for the Tatars, Uzbeks and Tajiks, whose employment in trade forces them to learn the main language of the country. Those Turks who live in the moun-

S N 191 tains, like the Kazakhs and Kirghiz, are definitely not bilingual. Among a few of them though, Russian is known.

A few of the sedentary Tibetans of the Chinghai area acquired Chinese as a second language. Th Chinese Moslems learn Arabian to a very limited extent; otherwise they speak only Chinese. The official policy in regard to language education among the minorities makes the study of Chinese obligatory as a second language.

S 197 162 Besides the approximately 3 million speakers of Eastern Turkish, there are about 300,000 Kazakhs, about 70,000 Kirghiz and about 5,000 - 7,000 Uzbeks who also speak Turkic dialects. The population figures of the Salars and Sarigh-Uighur are unknown but there are only a few thousand individuals.

Besides those people, we find about 60,000 Mongols who live in Sinkiang and who speak a Western Mongolian language. We refer to this language as Kalmuck.

S 563 Many sources report that Manchus and Tungus live in Sinkiang, but in reality they became extinct 30 years ago. When the Altaist John Ramstedt visited them before the First World S [191] War, only very few older individuals were stillliving. The younger generation already spoke Turkish.

S [177] [197] Some 15,000 Tajiks living at the Sinkiang Russian border have become gradually Turkified. The Tajiks speak an Iranian language closely related to Persian.

S [167] The approximate number of Chinese-speaking people is about 300,000. It is well known that thousands of Russians migrated to Sinkiang since the revolution of 1917. Although it is impossible to get the present Russian census figure, a total number of 25,000 cannot be regarded as too high.

S N 212 The Arabic script is used by the New Uighurs, Kazakhs, Kirghiz, Uzbeks, Tatars, Salars, and Tajiks, while the Sarigh Uighurs of Kansu use the Tibetan script, having abandoned their old Uighur script during the XVIIIth century. According to the newly printed political pamphlets in Kazakh and Uighur, some modifications now occur in regard to diacritical marks; e.g. Kazakh writes for the vowel "o" the Arabic ﻭ while Uighur writes ۆ the Arabic, or Kazakh uses for the vowel "a" the Arabic letter ا while Uighur writes it the following way ﺋﺎ

The Mongolian script is used by the Ölöts, Torguts, the Alashan-Mongols, the Chahars and Uriangkhai.

The Chinese Moslems use both the Chinese and the Arabic scripts, although the latter usage is more or less confined to religious purposes.

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

795 front towards the Chinese and the rest of the world, and in this unity (as also in the case of the unity of the Catholic 563 Church) lies their amazing strength today. I have heard the Chinese compare both Islam and the Catholic Church to vast world-wide secret societies bound together for purposes of mutual benefit and protection against the rest of mankind. At present the Moslems of North West China, though unsuppo.ted by the Treaties of any Foreign Powers, and in spite of the terrible set back after the rebellion, have acquired by their own efforts a privileged and independent position, and indeed are now the principal power in the province.

794 The various sects and classes seem to differ a good deal in the strictness of their observance of the tenets of their religion. Abstention from pork seems universal, and many abstain also from wine, opium, and even tobacco. The Ramadan fast is carefully kept by the upper classes, but 551 not so strictly by the lower. Every Moslem appears to have an Arabic as well as a Chinese name, but a knowledge 191 of the former language is confined to a few Ahongs and scholars. The Koran is read in Arabic. All classes hold keenly to their religion, and their religious centres are visited from time to time by priests from Turkey, Arabia, and 563 Central Asia. They keep aloof from the Chinese, whom they consider unclean, and do not usually frequent the Govern- 582 ment schools. They occasionally take Chinese wives, but the latter have to be cleansed before marriage externally and 783 internally by a course of baths and water drinking. The veiling of their women is not, I believe, practised in other 291 parts of China, but in Kansu we saw veiled women on two or three occasions, each time travelling on the road. The 356 superiority of the Moslems over the Chinese in regard to housing, food, personal cleanliness, and general standard of living is marked, and their spotlessly clean and well-kept mosques (*Lipai Ssu*) are in striking contrast to the dirty 346 and dilapidated temples of the Chinese. These mosques are Chinese-style buildings, and in this respect as in most others they have created a Chinese Mahomedan Church. 634 Though the magistrates in the Mahomedan districts are Chinese, they usually refrain from any interference with the Mahomedans, who appear to manage their own affairs through a sort of local government.

N.W. China AFH
Kalmyk

the Piedmont gravel and the salt swamps north of this. 000

From the Dsun yurts where we first met people again, we took an 361
easterly course and after two more travel-days we came to Barun kurä. In the belt of meadowland which we followed there stood yurts in groups of three and four of first Dsun- and then Barun- Mongols. Like the old Jew who sold ribbons in the market of my home town, I extolled my wares in the tents. I exchanged butter, barley and sheep for my hardware and my silver. The people were always friendly to 609
us. We slept and ate in their dwellings. At first they seemed sullen, but they warmed up after closer contact and they laughed and sang with Han and Tsch'eng. Most of the men spoke Tibetan as well as [191] ●
Mongolian. I became acquainted with their happy-go-lucky way of living. Their liquor plays a great part in their lives, and they make 273
it from mare's milk. The men travel from one tent to another, drink and sing, while the women have the duty of taking care of the work and of the herd animals. But although the women are obliged to 562
shoulder the burden of the household, and increase the fortunes of the family, they are by no means the slaves of the men. One old man who wanted to sell me a few sheep on my visit from yurt to yurt was given such a severe lecture by his wife who did not agree to the sale, the lecture even being punctuated by a raised stick, that my companions were forever cured of their initial great enthusiasm for Mongol women. The Mongol woman, it is true, enjoys great freedom compared to the Chinese woman. The women of the Dam Mongols have an astonishing amount of authority for Asiatic women!

The Tsaidam Mongols (Chinese: Dam men gu) do not have high 428
moral standards. As in many other parts of Tibet, the son, when he has reached his majority, gets the family property even though the father is still living and the parents get a certain share set aside for them. This is a very old custom. It was said to have arisen during the times when people still set out on wars of conquest. The men capable of bearing arms, who set out to war and who were able actively to protect their families, were also /349/ the owners of the family property. Now, however, the young Dam Mongols try to shirk their 888
responsibilities as much as possible. Today they are little more than warriors and, besides, they give their old parents barely enough to live on. I often saw two old people behind a protective wall that was full of holes and squatting on a dung heap like beggars while their son lived beside them in a fine yurt.

Marriages of the Dam Mongols seem to be entered upon as casual- 586
ly as they are dissolved. After a couple has lived together for a while